

for your tithe this year, take one of the temporary endowments in which case it will cost you only the interest at six per cent. for ten years on whatever amount you may pledge. God will bless us as we labor for him. And if our doctrines are the doctrines of Christ, let us labor to extend them in this noble matter of Christian education.

THE LORD'S SUPPER

G. W. RENCH

It is my desire to be helpful to the masses by writing a series of articles on the above subject. I have no new arguments nor theories to present but hope to bring before the reader the evidence and teaching of God's word in such a manner that I shall be easily understood. It is not my wish to provoke discussion but investigation is all that is needed to clear up false positions on Bible questions.

Again, there are many who are weak on this ordinance. I have attended quite a few communion services but I can not recall a single instance where the speaker ever touched on the Lord's Supper though he spoke on all of the other ordinances.

I maintain that our strength as a church rests on our position on baptism, feet-washing, the Lord's Supper and the communion. I know I differ from many of my brethren here. We cannot lay claims to a gospel right to exist on any other grounds, because if our church were blotted out of existence these other doctrines would receive the attention they are now receiving just the same. It is gratifying to know that there are so many doctrines held in common by Christians. But I rejoice to be able to come before the public with the claim that there should be *more* held in common by God's people. The *more* for which we plead is, evidently, our only excuse for a separate organization and, therefore, constitutes our mission. Are we true to it? Are not many side-tracked and spending their energies on pleas that were held by others fifty to one hundred years ago? We have been censured openly by some of our able ministers because many of us were not giving the Holy Ghost the "right-of-way"—whatever they mean. If they mean that the Holy Spirit has not the place in our teaching that the Bible accords then I deny the charge. It is true that some of us are not all the time talking "Holy Ghost" because that line of teaching has, long ago, been taken up by three or four other denominations. For the same reason we are not discussing faith, repentance and prayer. Almost every preacher is doing his duty along these lines. But who is aiding us to hold up before a sinful world the apostolic practice and teaching on baptism, feet-washing, the Lord's supper and communion?

Rev. Bicknell talked much about the

Holy Ghost. Why did he renounce the church? Did his firm belief in trine immersion, feet-washing, the Lord's supper and communion take him out? Rev. McGreggor was a Holy Ghost preacher. Did he leave the church because firm convictions on trine immersion, feet-washing, the Lord's supper and communion drove him out? The church at Falls City has been divided. Was it because there was so much trine immersion, feet-washing, the Lord's supper and communion preached there that the people became tainted and poisoned with the doctrines?

What are the facts, brethren? Is it not apparent to even the dullest that the preaching of side issues does not build up Brethren churches nor keep them built up? There were enough "requests for prayer" from the jails and other places in Chicago reported to make up quite a church. But "requests for prayer" don't make Brethren. The reason is they don't make Christians.

The above sentiments are my only apologies for the series of articles which by God's blessings shall follow.

PRAY FOR MISSIONS

C. H. WETHERBE

It is difficult for me to understand why it is that one very seldom hears public prayer in behalf of home and foreign missions. It may be that I have been very unfortunate in my opportunities for hearing prayers with reference to this matter, but I am obliged to say that during a period of thirty years or more I have rarely heard a minister pray for missions, and in nearly every instance when I did hear such a prayer it was occasioned by the presence of some one who was going to give an address or a sermon on that special subject. I marvel that pastors, who are supposed to be especially interested in the advancement of the gospel throughout the world, should keep out of their public prayers all references to the missions and missionaries of foreign fields. If one should judge pastors by their public prayers the judgment must be that they have no particular concern for the needs of missions and for the protection and success of the missionaries. I am sure that if Paul were on earth now he would scarcely ever omit from his public prayer, and private ones also, fervent appeals to God in behalf of all missions and the workers thereof.

It is a fact, of impressive significance, that the missionaries on foreign fields and the Christians who have been converted from heathenism habitually pray for the Christians of America, that God would move upon them to remember them over there, both in prayer and in a more liberal contribution of their names for the prosecution of the great and growing work among the heathen. Returned

missionaries tell us that the native Christians are very earnest in their prayers for the churches in this country, begging God to create a true missionary spirit in them. There is indeed very great need of a widespread revival of the missionary spirit in our whole land, and every pastor ought to pray in his pulpit for the missions of Christ in the world.

THE MISSION OF THE CHURCH

Z. T. LIVENGOOD

The greatest institution on earth today is the church of Jesus Christ. Great, because God uses it as a power to fully accomplish his plan of real and vital salvation. And again she is great because of what she has already done; and because she is beginning to feel her call.

If the church has a mission and she certainly has, then that ought to be so definite, concentrative, all-embracing and plain that all may understand her mission. We have no air-castles to build, we have no new things to say. We want to teach. We want to be read and that intelligently.

We want the church to become a still greater power for good, for right, for God. We want the church to more fully appreciate her divine mission, and claim her divine power.

Plainly and simply stated the church's mission is to seek and to save the lost, thro the means God has put into her hands, or placed within her reach.

As a people, then we must constantly keep in full view, in the brightness of God's light our purpose, seeking and saving the lost. This, unmistakably was Jesus' mission, and *his* mission is *our* mission. Our mission then is plainly defined, and is not to accumulate wealth, not to collect members, not to build churches, but "save the lost." Wealth and members and church houses may be and ought to be helps, but are not our objective point. God is not after members so much as he is salvation. God and a small army can, and do bring a vast multitude to naught. The church in order to fulfill her mission even moderately well must be on the Lord's side. Go in his name, by his power, and in his Spirit.

While God's plan is not exclusively given to members, it is most emphatically given to unity of aim, unity of purpose and unity of effort. "With one accord" was the early Apostolic watchword and our secret of success. If we are in full possession of the Holy Spirit we will be thoroughly equipped to carry out our mission. It is no small matter to get into this complete possession. There is a law, a way which we obtain this comforter, this guide and helper. Obey God's divine word. Fully surrender to him. Ask God to give you the Holy Ghost. Be faithful and you shall